

SUPPLEMENT TO THE 'EYANPAHA.'

JANUARY, 10, 1900.

CHRISTMAS AT FORT TOTTEN.

Christmas is ever new, ever eagerly anticipated and welcomed by all Christian hearts, as the harbinger of good tidings, of joy and consolation to all,—to the rich who generously give to the poor of Christ; to the poor who gratefully receive; and even to the lowliest of God's poor—the good Indians, to whom the words of the Angels, "Peace on earth to men of good will" can, in truth be applied, as they have in large numbers opened their hearts to the precious gift of Faith given them by the Divine child Jesus; received it with docility, and corresponded to it faithfully, so that they too, unite with their white brethren, (and perhaps with more faith and love) in the celebration of the most joyful festival of the year—Christmas.

The Indians of Fort Totten had, as usual, their Christmas celebration at St. Michael's Mission, where they all assembled Christmas eve. The men and women made several speeches giving good advice, encouraging and exhorting each other especially those who have been negligent, to a more faithful practice of our religion and thus, to make progress in christianization and civilization.

Then took place the distribution of the Christmas tree, which was tastefully decorated and was the great object of delight especially for the young folks who were anxiously waiting to see what they would receive; and in fact not one was forgotten, beginning by the Pastor who was presented with a small bag or purse containing all the nickels, which the good and grateful hearts of his parishioners could afford, down to the youngest children who were well satisfied with apples and sacks of candy, which were in abundance. The stripping of the Christmas tree was followed by something as pleasing if not more so,—a grand banquet or supper, amply furnished with all necessities, to which our good Major Gatchell did not fail to give his share, by the generous donation of a large pig.

At 12 A. M. the joyous Christmas bells pealed forth, calling all to church for midnight Mass. After High Mass, sermon and benediction of the Blessed Sacrament the people with light and happy hearts dispersed, to their respective homes for a little rest.

The second Mass was at the Sisters school at 5 A. M. Also the third and Highmass which began at 10-30 A. M. The fatigue of the previous night did not prevent the Indians attending in large numbers. Benediction of the Blessed Sacrament at 4 P. M. and thus ended with the blessing of our Infant God and King the festival of Christmas, at Fort Totten.

The New Year is another season of rejoicing for all but, especially this year, the opening of a new century has been blessed in a particular manner by the privilege accorded by our Holy Father, the Pope, for the celebration of midnight Mass, also took place here, in the church of Our Lady of Dolours so that, both parishes enjoyed the favor of midnight Mass followed by Benediction of the Blessed Sacrament. New Year's day was a gala day for the Indians of Crow Hill parish, who had their celebration on that day, in which they were joined by the Indians from all over the reservation.

What feast comes between Epiphany and Lent?

The feast of the Purification of the Blessed Virgin.

What is particular about this feast?

The blessing of the candles, which gives it the name of CANDLEMASDAY.

Why has the Church instituted this feast?

To remind us that Jesus Christ is the true light of the world, and that we should follow Him with joy, as did the holy Patriarch Simeon, whose words are sung during the distribution of the candles in the anthem *Lumen ad revelationem gentium*, which is repeated after each verse of the *Nunc dimittis*.

Of what material should the candles be made of?

They should be made only of wax.

May these Candles be used for or-

dinary, every day purposes, as for example to light up the house?

No; that would be showing too little respect for the candles blessed by the prayers of the Church.

To what use, then, should they be put?

They may be lighted in the house during a storm, during prayer, or before a picture or statue, on an oratory or little altar, by the bed-side of the dying, or by the side of the death.

What in many places is done with the candles at Mass on Candlemas day?

They are lighted and carried in the hand during the procession if there be one, at the Gospel, and from Elevation to the Communion.

We wish to remind our good Indians that, it is time they should think of renewing their subscriptions for the Paper. With very few exceptions all the old subscribers' time is up. The payments for the new Prayer Book is also behind-hand. Though 25 cents is very little it comes very slowly, and yet, we depend on the payment of the Prayer Book for the improvement of the Eyanpaha, which we intend to make.

Be Pleasant.

LEARN to laugh. A good laugh is better than medicine. Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop your croaking. If you cannot see any good in the world keep the bad to yourself. Learn to hide your pains and aches under a pleasant smile. Nobody cares to hear whether you have the earache, headache or rheumatism. Don't cry. Tears do well enough in novels and on the stage, but they are out of

place in real life. Learn to meet your friends with a smile. The good humored man or woman is always welcome, but the dyspeptic or hypochondriac is not wanted anywhere, and is a nuisance as well.

Morning and Night Prayers.

One of the most important duties of a Christian is daily prayer. The wants of the soul must be seen to as well as those of the body. One of the Fathers says: "As moisture is necessary for the life of a plant, so prayer is necessary for the life of the soul." This important exercise should be faithfully observed, and when possible let it be a family exercise, as this is more pleasing to God. Our Lord said that; When several are gathered together to pray in his name, he is in their midst. No family deserves to be called truly Catholic, unless the prayers, or at least the night prayers, are said in common. In every house where this is carried out the results are easily seen: Religion is respected, peace and harmony reign in the household, and the precept of charity is observed. In fact the words of the Holy Ghost are fully realized: "How good and pleasant for brothers to dwell in one." These home exercises of piety your children will never forget.

HOLY WATER.

No home should be without holy water. When one enters a house and perceives the holy water font, it is a sure sign that religion is there honored and respected. These outward signs of Catholicity both please and edify. This water through the special blessing of the Church becomes most efficacious. It has the property of purifying everything it touches, and for this reason the Church employs it in most of her august ceremonies. It should be kept in every sleeping apartment, and used both morning and night. The Catholic mother should teach her little ones the meaning of the holy water and instruct them to

bless themselves with it frequently. Never be without it, in every church a supply is kept on hand, and your pastor will not begrudge your taking it; on the contrary, it will give him pleasure.

SICK CALLS.

Have at all times at your home the things on hand that are necessary for conferring the last Sacraments. You know not the day nor the hour when you need them. When you expect the priest, have everything in readiness so as to occasion no delay. How distressing it is for a priest to arrive at a house, and to find everything in disorder and upset, and no preparations whatsoever made. So little is required of you, that even the poorest can barely offer an excuse to be without them.

We will suppose that the priest is coming to administer the last Sacraments. First of all cleanliness is required; the reason of this demands no explanation, and even the direst poverty is no excuse for uncleanness. The experience of every priest will prove this. Place a small table, covered with a clean white cloth, near the bedside of the sick person. On this table there should be found the following articles: a crucifix, that sacred emblem of man's redemption; if not two at least one blessed candle, — candles for this purpose are blessed on the Feast of the Purification, and every Catholic should possess one; then have two small vessels, one containing holy water, and the other pure water, along with a clean towel, a spoon and some bread and cotton.

Sacred Vessels and Utensils.

What are the Liturgical or Sacred Vessels?

They are, the Chalice, the Paten, the Ciborium, the Lunula or Lunette and Ostensorium.

What is the Chalice?

It is the cup in which takes place the consecration of the wine into the precious blood of our Saviour, in the holy Sacrifice of the Mass.

What is the PATEN?

It is a small plate, used to receive the sacred Host.

What is the material from which these two vessels are made?

According to the rules of the

Church they should be of gold, or if they are of silver, the inside should be plated with gold.

What is necessary in order to use them for the holy Sacrifice of the Mass?

They must be consecrated by the Bishop.

What is the CIBORIUM?

The Ciborium is a vessel in which the consecrated Hosts are kept; and from which the priest gives holy Communion to the faithful. Whilst it contains the sacred Hosts, it should be enclosed in a covering of white silk, or of cloth of gold or silver.

What is the LUNULA or LUNETTE?

It is a little case of gold, or of silver plated with gold, having a double glass, in which the sacred Host is enclosed in order to place it in the Ostensorium without danger of breaking.

What is the Ostensorium?

The ostensorium, which word coming from the Latin, means, to show, is a larger vessel, used to expose in a more visible manner, the Blessed Sacrament to the adoration of the faithful. It is also called the Monstrance.

Are the Chalice, the Lunula or Lunette, and the Ostensorium consecrated?

No; they are only blessed by the Bishop, or by a priest who has received this power from the Bishop.

Are the faithful permitted to touch the sacred vessels, even when the body of Jesus Christ is not present?

No; ecclesiastics alone have this right.

Do not the Sacristans touch them whilst preparing them for use?

No; unless they have received express permission from the Bishop, and for their own parish alone. But even this is not in accord with the spirit of the Church, and in many dioceses, at least in Europe, this permission is not easily granted, and it is altogether restricted to the service of the sacristy.

Is it a sin to touch them without necessity?

Yes; if it be done without necessity it is a venial sin.

What are the AMPULLA?

They are the small vessels which contain the holy oils.

May the faithful touch them?

They should not, especially when they contain the consecrated oils.

After the sacred vessels, what are the other principle objects which are

used in the ceremonies of the Church?

They are the Cruets, the Processional Cross, the Censer, the Incense Boat, the Holy water Vessels, the Sprinkler, the Canopies and Banners.

What are the Cruets?

They are small vessels of glass or of metal, in which are put the wine and water for the Mass; they are placed upon the credence table, in a plate made of the same material.

What is the Processional Cross?

It is a Cross fastened to a staff, which is carried in processions.

What is the Censer?

It is a small brazier, hung upon chains, and used to burn incense before the Blessed Sacrament, and in the various ceremonies of the Church.

What is the incense boat?

It is a little vessel of metal, in the form of a boat, whence its name, which serves to contain the incense to be burnt in the censer.

What are Holy Water Vessels?

They are the vessels which contain the holy water; they are of several kinds: the holy water vessel, which is to be carried in the ceremonies, and the urns or small basins, placed at the door of the church or before the altar, for the use of the faithful.

Tka wicistima hiye eonhan, toka wan el bi. na aguyapi egn wayahota oju na kigla. — Matt. xiii. 25.

Mitakuyepi.

Śinasapa wocekiye el onkopapi na heon etanhan tokel woowotanla wounagoptan na wicala el wicohan yakeya kiktahan maonnipta iyecetu. Wicaśa na winyan iyomla tokel woistime el owicohan kin tanyan onkabdezapi Tuwa iyoyaban ehanans be takuni tanyan lei abdeza okihl ūni, hwa kin taku be tokeca na tinskokeca na tohankeca na taku oyakapi ca nahon eśaś. ecin hwa canke tanye hein ableze ūn, na kiksuyin kta okihl ūni, heon iyecel oyaka okihl ūni, na tohanl iśtinme ehanthanans iyotan takuni slolye ūni. Wicaśa na winyan wanji ijeban taku śica ecela cante mahel awacin on na beca nahon iyokipi na ihakta ehanans be wanna hwa lakaś wocekiye tawa na okolakiciye tawa el wicohan yakeya na woowotanla, wowicala, na taku econpi na tokel wicanagi ni kta hecin ognayan iqiśkaupi eśa tuwa hwa qon be ecaca hena el tokakiye ūni, na tokśa hena iśeya econ kin ca kiciyan-ka kecin on awacin ūni; heon etan wocekiye wowicala woigiconze kin

na tokel kapi, tohanan wicanagi ni kta oyakapi kin hena awacin ūni, ecela hwa kin el iyowin iqiya na ecel wanna iśtima; hecel wakanśica toka qon el bi na waliteśin kin wayahota el ahioju na kigla. Mitakuyepi śinasapa okolakiciye el wicohan wašte onkitawapi kin on wicaśa wicetokan wowacinye, wowicala, woowotanla na wounagoptan on wicohan yakeya on kayapi kta on onkiqiconzapi. Yunnan ota onkiśtinapi na onhiwapi iyecel a waoneinpi na wicaśa wakan taku wašte oyakapi na econ onśipi kin onki-ksuyapi ūni, na onkablezapi ūni na iś onyohapi ūni. Lena on etanhan wo-istima el onqonpi iyecetu, na on etan woawacin owotanla na wicohan wašte on wicanagi ni kta iyecel wowahokonkiye kin el ewacin ūni iśtinapi iyecel takuni slolye ūni, ableze ūni, okahinige ūni, yuna wacin ūni, nahon ś i kons onqonpi na on etanhan wocekiye tawicohan el tosa tanyan igluhapi cinpi na wicohan wašte na owotanla na wocekiye ognayan woglak onpi hena wicikiyela yapi cinpi ūni na iwahtewicalapi ūni. Wocekiye opapi na kohan awicaśa ūnyan śkan wacinpi na tuwa owotanla enjeyate cin be cante mahel wokipajin ayuhapi; oglakapi ūni eśaś toiyepi tohanpi on iohutaninpi. Wicohan śica etanhan wicohan onqonpi na iyecetu. — Matt. 13; 41. Wakanśica ti el onkiyapi ūni. Wewitan wanica, tawend kolayapi kta na on inaqijinpi kta na tuwa el ayapi kta ataya wanica; petta ecela na wonihinciyee beceglā. Matt. 13; 42. Heon etanhan aikthan onpi kin hena taku wanyakapi kta okihpi; yunnan iyecel wocekiye el onapapi kin wicohan wašte kin on kiktahan onqonpi kta iyecetu, bececa kinhan mahpiya el wowaste wanonyakapi kta. Matt. xiii; 24, 43. Dan. ii. 31; 45. Psalm. lxxii. 1-20. Ezek. xlvii. 31-45. Isa. xxxv. 1-10. Mark iv 21 34. Ohan. ii. 37-47. Mitakuyepi taku śica ūglapi on wocekiye el katonk iqiyepeca ūni, na on wocekiye wowasake kin el kipajinse el awacin-kopica na on wakiniyan onpica ūni, na beca on wicaśa wakan becel onspe onkiyapi; tuwa becel tawacin kin be mila wan ope el yuza ee eyapi na nakun Rom. xiii. 2, el. Heon etan tuwa wicowasake kin kipajin kinhan be Wakantanku toope kin kipajin na tona wawakipajinpi kin hena wicayacopi kta. Wicaśa wocekiye el opapi na iśnala ksape iqila tawacinpi hena witananpi on wocekiye el igluhukuyapi kta cinpi ūni. Mitakuyepi tona śinasapa wocekiye oyapapi qon cante wasteya ciksnuyapi.

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